THE LION IN THE LAMBE. OR STRENGTH IN WEAKENES.

DELIVERED IN A SERmon at *Shelford* in *Nottinghamshire*, the seate of the right Honourable the Lord STANHOPE.

By IOHN WALL *Doctour in Divinity of Christ-Church in* Oxford.

BERNARD de signaculis.
Agnus occisus aperuit librum, & apparuit leo, dignus accipere fortitudinem, non amittere mansuetudinem, vt & agnus maneat & leo sit.

OXFORD,
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TO THE RIGHT HONOVRABLE AND

Vertuous Lady the mirrour of true nobility the Lady *Katharine Stanhope*, wife to the Right Honourable and Illuſtrious *Philip* Lord *Stanhope*, Baron of *Shelford*, grace and peace with a finall tranſlation from glory vnto glory.

THE EPISTLE DEDICATORY.

Right Honourable.

WEE *read of* Moſes *when he was expoſed and laid in an arke among the flaggs, that he was taken vp by* Pharoes *daughter, and nurſed in her fathers court: I haue expoſed my ſermon to the view of the world and put it forth in a ſlender barke: if it chance to lie among the ru-* Exod. 2. v. 9.

ſhes, forſaken and deſpiſed of others, there is hope it may be cheriſhed by your Honor, *and receaued (as it were) into the* Court *of your noble fauour. I may not ſay with that* hebrew womā *tis a* goodly child, *ſuch as it is, it* weepes *vpō you, like that infant babe, and doth humbly craue the ſafe protection of your* Honourable *name. It was the intent of* Seneca, *when hee preſented* Nero *with his bookes of Clemencie, to effigiat the Emperour, and to ſhew him*

Seneca de clemen-

the

the picture of his owne vertues, in that discourse as in a glasse: how the condition of a Lambe *sorts with the graciousnes of your gentile spirit, is not vnknowne to many.*

Si parvis liceat componere magna.

and therefore I beseech you cast your eyes vpon this subiect, as on a glasse, wherein you may discerne your soules beauty and perfection. Non inveni *was the record of* Christ *to the* Centurion, *I* haue not found so great faith in Israel: Mat.8.v.10

el:

el: *and* if I *ſhould ſay* non inveni *to your* Ladyſhip. *I haue not found greater faith, greater piety, greater wiſdome, greater humility, among the daughters of* Hieruſalem, *I might perhaps be ſuſpected of Complement and Ceremony, not convinced of vntruth and vanitie. That which* Fulgentius *writes of* Galla, Nyſſen *of* Placilla, *the one was* Sancta dei famula, *a deuout ſeruant of the liuing god, the other* θυσιαστηρίων κοσμος, *a glorious ornament of the ſacred altars,*

Fulgen. Epiſto.

Nyſſen. orati. de Pla.

points

points at the luſter of your graces, but doth not reach the height of your ſuperlatiue goodneſſe. Let a catalogue be made of vertues domeſticall and publique, belonging to a family, *belonging to the* Church, *you beare them enameled with their ſeuerall colours in that golden ſtocke of Princely deſcent, and they ſhine on the top of your noble greatnes, like that* Crowne of ſtarres *in the* 12 *of the Apoc. though I know the Vnion of praiſe & meritte, was firſt* Reve. 12.

allowed by that ſymbolicall *marriage of the* Graces *with the* Muſes. *Yet what need I ſpeak* Honourably *of King*
Prov. 31. Solomons woman? *doe not* her workes praiſe her in the gates, and her children riſe vp and call her bleſſed? *as the Lord hath made you a* flo-riſhing vine, *and bleſſed you with encreaſe of moſt hopefull and gracious children; ſo are they exceedingly bleſſed, not onely in the piety of your affe-ction, but in the example of your devotion, and that which*

is

is more to be valued then pearls, the inheritance of your vertues. I muſt confeſſe that in a ſenſe, I am, as the Apoſtle *was;* in vinculis, *in* bonds, *I meane the bonds of ſeruice to your* Honor: *yet the beſt I can performe is to pray for the ſafety of theſe* Lambs *to the* Lambe *in my text. That your magnificent and* Honorable Lord *whoſe boundleſſe charitie ſowes in earth, what ſhall be reapt in heauen, may euer reioice with you in thoſe ſweet pledges of mutuall loue,* Ad Philce

the

the bleſſings of the breſts, and the bleſſings of the wombe, & the abundant encreaſe of your ioint felicities, may be like
Luc. 6. 38. *that good* meaſure *in the* goſpell, preſſed downe, ſhaken together, running ouer. *You know the ſcriptures of a child, (for they haue euer bin your delight & Councellors) therefore remember that propheticall benediction, which* Iacob *giues to one of his children,*
Deut. 33. v. 34. intingat in oleo pedem ſuum, let him dip his foot in oile. *Such is my deſire for your*

our Lad. and the entire bo-
ly of your noble familie from
he head to the foot *euen the*
owest member intingant in
leo pedem ſuum, *let them*
lip their foot in oile, *the preti-*
us oile *of diuine grace & e-*
erlaſting ſafetie. Whilſt I caſt
y lines at your Honors *feet,*
n ſilent admiration, and be-
come Velut agnus mutus,
(if thoſe words May be vſed
f any other) as a Lambe Act. 8. v. 32.
hat openeth not his mouth.

our Honors *moſt humbly devoted in the In-*
tegrity of ſervice and affection.

IOHN WALL.

THE LION IN THE LAMBE.

REVEL. 7. verſ. 10.

Salvation cometh of our God that ſitteth vpon the throne and of the Lambe. *Or*

Salvation to our God that ſitteth vpon the throne and to the Lambe.

FOR E-knowledge doth ſometime prevent knowledge, & and the children of

men learne to propheſie before they learne to ſpeake, wee are no ſooner come into the world, but wee beginne to waile and to weepe, in token of our miſerie: wee are no ſooner taken into heauen, but we begin to reioyce and to ſinge in witneſſe of our glory. This is a place of warrfaire and calamitie, that is a place of triumph and victorie, where the Saints of God doe bleſſe the Lord, and are bleſſed of him, in the ſweete fruition of his beatificall preſence. And therefore it was a devout wiſh of *Charles* the fift when he felt his outward man decay, and his naturall force abated, that god Would tranſlate him into hea-

ven,

ven, *Vbi ſemper dei inſerviret* where hee might for euer praiſe his name, and ſet forth his glory. King *Dauid* makes a queſtion how it is poſſible he ſhould ſinge the the Lords *ſonge* in a ſtrange land, hee meanes the earth where the beſt men are but pilgrimes and ſtrangers: but the royall pallace of our heavenly *Solomon*, whoſe pillars are of ſiluer, and whoſe pauement is of gold, reſounds dayly with the ioyfull ecchoes of continuall Hallelu iahs, euery corner rings with melodie, euery quarter ſhakes with iubilie, and to make vp all in the words of *Auguſtine*, *ſanctorum negotium laus dei.* the praiſe of god is the workes

Pſal. 137. 14.

Aug. in pſ.

of the Saints, the practice of their ioy, the exercise of their felicitie: they haue nothing else to doe, they haue nothing else to say, but to ioine with the tribes of Israell, and to crie with those many thousandes, of everie tongue, and kindred, and nation, and country.

Salvation commeth of our God that sits vpon the throne, and of the Lambe.

Thus am I come before your *Honorable* presence, with a song of *Sion*, and voice of deliverance.

The matter is *salvation*,

The Author *God*, explained to vs by a twofold habitude & respect.

The

The one intrinſecall, Hee is *deus noſter our god.*

The other extrinſecall, Hee is *deus in ſolio god vpon a throne.*

Will you ſee his grace, Hee is *deus noſter our god.*

Will you ſee his glory, Hee is *deus in ſolio god vpon a throne.*

Will you ſee his mercy? Hee is *deus noſter our god.*

Will you ſee his maieſty? He is *deus in ſolio god vpon a throne.*

Will you ſee the Vnion of grace and glory, mercy and maieſty? Hee is *Deus & Agnus, god and man, god and the lambe,* as a *lambe* ſlaine and crucified, as god honoured and magnified; for theſe words are the common applauſe of that heauenly quire.

Saluation cometh of our god that ſits vpon a throne and of the lambe.

Saluation cometh of our god for he is the ſpringe and the fountaine of eternall bleſſedneſſe.

Saluation cometh of the *lambe* for he is the price and the ranſome of his dereſt ſervants: they are marked in their forehead by him that *ſits vpon a throne*: they are waſhed in their ſoules, with the bloud of the *lambe*. As there was a conſultation of the deitie with a *faciamus hominem*, for the ſhaping of man when hee was taken out of the earth: ſo there muſt bee a cooperation of the deitie with a *ſaluemus hominem*, for the renewing of man when he is taken into heauen, both

ioyne

ioyne in this myſterie of godly-neſſe, and meete in the redemption of the church. And therefore is my ſonge of two parts, God and his Sonne, *God* and the *Lambe.*

Saluation cometh of our god &c. Yee haue now both ſong and deſcant; the Organ whereto I ſing, is not artificiall but naturall,

----*non chordula ſed cor.*

The heart and ſoule of my gentle auditory, toucht and blowne (as it were) by the finger of God, and breath of his ſpirit. I beſeech you make them readie and ſet them in order leaſt it be ſaid vnto you, as it was ſaid of the children in the market place

Cantavimus & non ſaltaſtis wee
Luk. 7. 32. haue piped vnto you and yee *haue not danced*, we haue ſung vnto you and yee haue not reioiced. Firſt then touching the matter and that is ſalvation, *Salus à Deo noſtro, Salvation commeth of our God.*

It was the iuſtice of God that did puniſh man for the tranſgreſſion of his law: but the mercie of God preſerues him, by the obedience of his Sonne. At firſt hee ſtoode in neede of a creator, to make him bee: at length of a redeemer, to ſet him free. And therefore S. Paul laments the condition of mortall
Rom. 7. 24. infelicitie, with a *miſer homo quis liberabit? Wretched man that I am*

who

who ſhall deliver me from this bodie of death? The kingdome of Satan is wonderous powerfull, and we doe all liue vnder ſeverall perſecutions. *Perſequitur ambitio perſequitur auaritia*, ſaith *Ambroſius*. The perſecution of envie haunts the ambitious, the perſecution of deſire haunts the covetuous, the perſecution of revenge haunts the malitious, the perſecution of riot haunts the luxurious: and the ſoule of many is like the daughter of *Iairus*, when he cryed, *filia mea in extremis eſt, my daughter lyeth at the point of death*, I pray thee come and lay thy hand vpon her that ſhee may bee whole. But thunder cleares the aire, and the violent rupture

Ambro. in Pſal.

Mark. 5. 32.

rupture of blacke clouds, makes a perfect ſerenitie in the middeſt of heauen. When the ſonne is gone as farre as the *Tropickes* it beginnes to moue againe towards the *Æquator*: and the loweſt pitch of miſerie, is the firſt riſing to glory. It was good for *Themiſtocles* that he was taken by the *Perſians*, and the *Ægiptians* profited by the cruelty of their enemies. *Perijſſemus niſi perijſſemus*, if wee had not binne miſerable the lord had not bin mercyfull. For he came not to *ſaue the righteous*, *but to leade ſinners to repentance*, to ſeeke the loſt groate, to finde the loſt ſheepe, to reclaime the loſt ſonne, and to meete with loſt treaſure. It

was

was ſinne wrought death, and it was death wrought feare, it was feare wrought compunction, and it was compunction wrought holyneſſe, it was holyneſſe wrought mercy, and it was mercy wrought ſaluation: that ſaluation which floweth as a ſtreame, and doth water the garden of our cœleſtiall paradiſe, which the gracious flouds of peace and righteouſneſſe. O that my lipps were as the *hony-combe* full of grace, and abounding with the eloquence of the *ſpouſe*, that I might cauſe the ſweetneſſe of this heauenly dew to fall and ſoake (as it were) to the very roote of your harts and conſciences. *Stilla eſt guttula eſt* as Cantic. 4.

it

Bernard. it is in S. *Bernard* what ſoeuer wee ſpeake, what ſoeuer wee thinke, is but as a drop of water to the Ocean; it may refreſh, it cannot ſatisfie. There is a ſaluation of the outward man from the ſword of the enemie, and from the hand of the deſtroyer, which indeed is full of honour and renowne: ſo that greateſt worthies haue eſteemed it their chiefeſt glory, to be ſtiled *fathers* of their *country*, and *Seneca* hath this to *Nero*. *Nullum ornamentum regali dignius faſtigio.* Among all the crownes that encircle the browe of imperiall maieſtie, there is none to be compared with that which is got by publike ſaftie, the protection and defence

Seneca de Clemen.

defence of ſtates and of kingdomes. Thus was *Iacob* ſaued from *Eſau*, *Iſraell* from *Amalek*, the *Romans* from the *Sarmatians*, by the prayers of the Chriſtians when that famous army termed κεραυνοβολος after a longe draught was refreſhed aboundantly with ſhowers from heaven, and ſaw their enemies conſumed before them, with the tearing ſhott, and roaring Cannon of diuine juſtice, thunder and lightning (as *Nicephorus* writes in the 4. book & 5. *Cap.* of his ſtory.) But this ſaluation of my text is of a higher ſtraine, externall, internall, of the body, and of the ſoule, of the fleſh, and of the ſpirit. Like that which is

Nicepho. hiſto. lib. 4.

menti-

mentioned by the Prophet Esay *salvabitur Israel*, Israel shall be saved with an everlasting redemption, from death and from hell, from the graue, and from sin, from the power of the Devill, and tyrannie of his kingdome, in those glorious mansions of rest and quietnes, where our life shall be God, our country heaven, our riches innocence, our strength omnipotence, our time eternitie, our crowne immortalitie: and those poore soules that haue bin as the tents of *Kedar* blacke and vglie, shall be made as the curtaines of *Salomon* beautifull and comely. Yee haue a type of this in *Pharaoh* that was drowned in the sea

Isai. 4.

ſea and the extermination of the *Gentiles* was a figure of this deliuerance, *Ieſus* the ſonne of *Nun* deſtroyed the kingdome of the nations: but *Ieſus* the ſonne of of god, hath aboliſhed the power of Satan, pride, idolatrie, and the like engins of ſpirituall wickedneſſe. And therefore it is a pithy ſaying of devout *Ambroſe*, *Nomina populorum infirmitates paſſionum.* The *Amorite* and the *Perezite*, with all the kingdomes of the *Heathens*, are names of men, but maladies of ſinne, that are ſubdued in vs, but caſt out before vs, that wee might poſſeſſe an everlaſting inheritance. Ambro. in pſal.

When the lord brought a floud vpon the olde worlde, and couered

couered the face of the earth with deepe waters, he was moued with pitty, and promiſed neuer to deſtroy it ſo againe: but there are many invndations, and many flouds, flouds of *Belial*, that riſe, and ſwell, and rage, & threaten the Church of god with inevitable deſtruction. Where-
Pſal. 93.3. vpō ſaith *Dauid*, *elevarunt flumina vocem ſuam, the flouds haue lift vp their waues, the flouds haue lift vp their voyce.* S. *Bernard* hath
Bernard. ſer. de beatâ Mariâ. diſtinguiſhed them with a threefolde diviſion, *iniquitatum, adverſitatum, calamitatum.* The floud of ſinne and iniquity; the floud of trouble and adverſity, the floud of deſtruction and calamity, but as *Noah* had an arke

for

for his familie: ſo God hath an *Arke* for his Children: the Arke of grace, againſt the floud of ſinne: the Arke of comfort, againſt the floud of trouble, the Arke of his Sonne, the power of his Sonne, the humanity of his Sonne, the wiſedome of his Sonne, the glory of his Sonne, againſt the flouds of diſtruction and calamity: that is it that muſt keepe vs ſafe, and lift vs vp, far aboue the toppe of thoſe *Armenian* hills: euen to mount *Sion*, the Citty of God, the temple of *Hieruſalem*. *Non eſt ibi mors non eſt ibi luctus* ſaith *Auſtin*, there is neither death, nor ſickneſſe, nor famine, nor indigence, nor affliction, nor heavineſſe, nor travell,

nor wearineſſe, but euerlaſting ioy, and perfect ſecurity, τὰ ἀγαθὰ ἀνέκφραστα (as it is in *Nyſſen*,) ſuch ſtore of good things as tranſcend the power of humane eloquence, and ſurmount the capacity of naturall vnderſtanding. though many be ſo fooliſh, as to aſcribe the meanes of temporall ſafety, to their wiſedome and their policie, to their valour and their chiualrie, to their riches & their glory: yet muſt they needs pronounce of this ſaluation, ſo great, ſo powerfull, ſo glorious, ſo wonderfull, that it is from God aboue, not from the Sonne, nor from the Moone, nor from the Starrs of Heauen, nor from the Angels of Heauen, much leſſe

Nyſſen.

leſſe from the *menſtruous* cloth of of our owne vnrighteouſneſſe, but from him only, that is *formator* and *reformator*, the Creator and Redeemer of his choſen ſervants, within all, without all, aboue all, beneath all, within all quickning, without all compaſſing, aboue all governing, beneath all ſupporting. In this caſe wee may doe well to remember the counſell of S *Auſtin*, in a Sermon *de verbis Apoſtoli Zachæus eſto puſillus eſto* bee as *Zachæus* litle and meeke, without vanity or preſumption. Curſed bee their hope, and their practice execrable that make an Idoll of their fortune, and cry with *Pope Boniface* the ninth, when hee was

Auguſt. de ver. do.

Auguſt ib

Fren. Hiſt. deſperatly ſicke, I ſhould doe well if I had but *mony*. And yet ſaith my Author his ſtorhouſes were full of gold, and of ſilver. The *Poets* Religion was better then his

Non domus & fundus non æris aceruus & auri,
Ægroto domino deducunt corpore febres.

Horat.

It is not the ſand of *Tagus*, nor the gold of *Ophir*, nor the abundance of the Sea, nor the harueſt of the riuers, nor all the ſheepe on a thouſand mountaines, nor all the treaſure the earth covereth in her ſecret bowels, can take away the violence of a *burning feauer*, or mitigate the paine of *goute* or *ſtone*: how

then ſhall they deliuer ſoules? Or keep our darling from the *Lion?* enquire of the *Pſalmiſt* and he will tell you, *Saluation is the Lords*, enquire of the text, and that will tell you, *Saluation comes of God*, *Saluation cometh of our God that ſits vpon a throne.*

To create and to renew, are diuerſe acts of the ſame power neither can any ſaue, but he that made vs. *A vobis damnamur, a deo abſoluimur*, was the triumphant ſong of thoſe glorious *Martyrs* in the primitiue Church, the world may hate and curſe, reuile, perſecute: it is God that doth ſett vs free. Since wee are not ordained to Wrath, but *to obtaine Saluation through our* Lord Tertul. Apolog.

Ieſus Chriſt the fift and the ninth of the firſt to the *Theſſelonians*.

It is recorded in the *French hiſtorie*, that when *Ferdinand* king of *Naples*, was chaſed out of his kingdome by *Charles* the 8. hee lookt backe and repeated often that oracle of the Prophet, *niſi dominus coſtodiret*, except the lord keepe the *Citty the watchmen are but in vaine*, if it be true of materiall ædifices? How much truer of ſpirituall buildings, the Cities and Temples of our ſoules and our bodies. *niſi dominus cuſtodiret*, except the Lord keepe the *Citie*, *the watchmen are but in vaine*. As for the Gods of the Heathen ſtiled by *Clemens* παθῶν δοῦλοι ſlaues and vaſſals to the iniquity of their

Serres.

Pſal. 127.

Cle. Alex admoni. ad Gentes.

their paſſions, that ſerue their luſts,and are drawne before the chariot of *Cupid* in chaines of triumph. What are they but ſilver & gold,the worke of mens hãds, at the beſt like *Hercules* tearmed ἀπομυιος, good for nothing but to driue away flyes? *quis tam excors* ſaith *Lactantius*, who is ſo mad as to conceiue they rule as Lords in heauen,that are moſt vnworthy to liue as men on the face of the earth? *ſcena eorum cælum eſt*,the ſtage is their heauen, and the ſcene is the only theatre of their glory:they haue noe honour but in an interlude, where they are deified & magnified aboue the creature. *S. Ambroſe* makes very good ſport with them, in the 5.

Cle. Alex ibi.

Lactan. li 1 de falſa religione.

Ambro Hexaem.

booke of his *Hexaemeron*, when the *Capitol* was like to haue bin take, *dij tui dormiebant, vigilabant Anseres*. O thou glorious Citie, how was thou abused? thy gods were fast asleepe, thy Geese were broad awake: giue the sacrifice to Geese, which belongs to thy Gods: for they haue kept both them, and thee, from the furie of the *Gaules*, and the outrage of the enimie. By this you see there is no helpe for vs but in that true *Samaritan* the keeper of *Israel*, *that siteth vpon a throne.*

The best seate for a man to rest vpon, is *Iobs dunghill*: I meane the squallor of repentance, and the watered couch of a mornefull spirit; where he may not only

ly bewaile his ſinns, and lament the filth of his iniquities, but ſee them caſt out as dung in heapes before him. *But the ſeate of God indureth for euer*, and the ſcepter of his *kingdome is a righteous ſcepter.* It was a faſhion with the kings of *Mexico*, neuer to ſet foot on ground, but to be caried aloft on the *ſhoulders* of their Nobles: what marvaile then if the Lord of heauen and earth, bee placed on a *throne*, and ſeeme to ride (as it were) vpon the wings of his nobleſt creatures? the Prophet *Eſay* in his viſion, will haue it to bee *ſolium excelſum*, and *ſolium eleuatum*, a high *throne*, and a *throne lifted vp*, whereupon *S. Bernard* hath grounded a double

Purchas.

Iſai 6. v. 1

throne,

throne, ſubſtantiam angelicam naturam humanam, the humility of our nature which is advanced aboue the heavens, by the gracious vnion of the inviſible godhead. The ſublimity of *Angels* who are placed in heauen for the excellent greatneſſe, of their incorruptible ſubſtance. Thus he ſate in the tabernacle betwixt the *Cherubins*: thus he ſits in the Church amideſt the *Saints* vpon the golden ſeate, that holy ſeate, the ſeate of mercy and forgiueneſſe. For though hee bee ſometimes placed on a *throne* of Iuſtice, invironed with a *Rainebowe*, from which *proceeds Thunder, and Lightning, and Voyces*, to the aſtoniſhment of the wicked,

ernard.

and

& the confuſion of his enimies, yet doth the Apoſtle call vs to a *throne* of grace: and his preſence in the Church, is like the ſhining countenance of that bleſſed *Angel*, which came to *Mary*, in white rayment ioyous and comfortable. How gladly could I take the length, and the bredth, the height, & depth of this ſeate, with the rod of the Prophet? But that indeed Gods throne, is like *Salomons* throne, and ſtands for an embleme of regality and of power: ſo that to ſit vpon a *throne*, is to haue juriſdiction ouer the whole earth, and to bee (as it were) lord *Preſident* ouer that Church, which is (*atholique* and *Vniuerſall*. Whence is that of

the

the *Pſalmiſt*, *dominus regnat* the Lord is King, the Lord hath put on
Pſal. 93. 1. *glorious apparell*, the Lord hath girt himſelfe with ſtrength. To whome the Apoſtle hath aſcribed glory, and *dominion* for euer. therefore doe the *Elders* lay downe their Crownes, before him that *ſitteth on a throne*. And it
Bernard. de conſidera. is a notable limitation, which I reade in *S. Bernard dominantur dominationes at ſub domino dominantur*. The *Powers* rule, and are ruled of God, the *Dominions* goverue, and are governed themſelues, the *Principalities* commaund and are obayed, yet doe they obay and ſerue him that worketh all things in all creatures acording to his goodwill

and

and pleaſure, but I will not extend vnto you that Which is infinite in it ſelfe, it is enough for vs that we are not put to cry *talis cum ſit vtinàm noſter eſſet*, for he is not only God, but *our God*, *Saluation cometh of our God*.

As *Chriſt* taught the *Apoſtles* to ſay *Our Father*, ſo doe the *Saints* teach the Church to ſay *Our God*, both agree with the method of our Saviour in the *Goſpel*, *Vado ad patrem meum, & ad patrem veſtrum*. I goe to my *father* and to your *father*, and to my *God* and to your *God*. For God is like his goodneſſe, diffuſiue and copious: and there is noe part of his myſticall body but is quickned, and animated, by ver- Ioh. 16.

tue

tue of his ſpirit, yea the riches & ſoveraignty, of greateſt Kings and moſt abſolute Monarchs are riuilets of this ſpring: and may be tearmed the armes, and the branches of his divinity. What though he ſtile himſelfe the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob*, by the peculiar right of a voluntary election, yet is his covenant eſtabliſhed with them, and their ſeed for euer, neither is hee the God of *Iewes* only, but of the *Gentils* alſo, that increaſe and multiply, in their ſeuerall generations. Whence is that boldnes and familiarity of the *Spouſe* in her ſong, *I am my beloued, and my beloued is mine.* wherevpon *S. Bernard*

nard hath a ſweete deſcant, *Ille ſaluti meæ ego illius voluntati* he is mine, becauſe he is gracious & bountifull, *I am his*, becauſe I am penitent, and thankefull: hee is mine in the ſweetneſſe of his loue, and the tenderneſſe of his compaſſiō: I am his in the fidelity of ſervice, and the humility of devotion: he is mine for the care he takes of my ſafety & redemtion, I am his for the obedience, I yeeld to his word and doctrine. thus may every ſingular perſon, cry with *Thomas Tu es dominus meus, & deus meus, thou art my God and my Lord*, whiles the whole Church in generall cryes, *Tu es dominus noſter, & deus noſter.* Thou art our God, and our Lord, ſith it

Bernard in Cantica.

Io.20.v.28

it is not alike with God and things of the world; the houſe that is mine is not anothers, but the ſame God that is mine, is all theirs which truſt in him. *In omnibus integer, in ſingulis integer,* as *S. Auſtin* hath diſtinguiſhed intire in all, intire in each: in all without mixture and confuſion, in each without fracture and diviſion. For if the ſound of a word, may be conveyed into a thouſand eares, or the light of the Sunne, to as many eyes: how much eaſier ſhall it bee for the word of God, and light of the world, to diſperſe his goodneſſe, and to diſſeminate his comforts, through all the Daughters of *Hieruſalem*, and the flocks of her cum-

Aug de ver. Apoſt.

companions. Community improues goodneſſe, & if the Lord were capeable of perfection, hee might receiue it by the vniuerſality of his favours. Therefore will hee be σωτὴρ πάντων the *Saviour* of all that call vpon his *name*, and truſt in his *mercy*.

How the relation agrees with particular countries, let others make inquiry, wee may iuſtly take vp that exvltant reduplication of the kingly Prophets. *O Lord our governour. how wonderfull is thy name through all the world. O lord our governour how wonderfull is thy name through all the world:* and againe if the *lord had not bin on our ſide, if the lord had not bin on our ſide,* they had ſwalled vs vp Pſal. 9.

quick, when the fire was put vnto the match, and the match vnto the powder . Let the heavens witneſſe, & the earth ſpeak, let the clouds bear record, & the flouds lift vp their voice; we appeale vnto the winde, and to the ſea, that fought againſt our enimies, and draue them back vnto their owne coaſts: to the barrs of iron, and mines of ſurphure, that lay in a vault & were diſcovered by a miracle. *To the arrow that flyeth by day, & to the peſtilence that deſtroyeth at noone day*: to the *Angel* that would haue ſlaine vs, and to the pitt that would haue covered vs: whether hee that *ſits vpon a throne*, bee *our God*, and keepe a watchfull eye, the eye

of

of providence, and mercy ouer theſe ſtates & kingdomes. (*Honourable* and beloued) wee muſt needs confeſſe with praiſe and Iubilie, vnleſſe wee be moſt ſtupid and vnthankefull, that he is *our God* by many ſingular favours, and ſpeciall deliverances of Prince and Country, wherein he doth not only ſpeake to the ſoules of private men, but the whole body of this imperiall *Monarchie*, in that comfortable language of the Prophet, *ſalus* Pſal. 35 3.
ua ego ſum, I am thy *Saluation*, & pray God wee may euer finde him to be *our* Lord, and *our king*, the lord of our *hoſts*, and leader of our forces, our Generall by land, and our Admirall by ſea, in

all fortunes & adventure, whiles every one cryeth with *Publia, in Theoderet*, when ſhee brought forth a company of *Virgin Minſtrils*, before *Iulian* the *Apoſtat*, & and made them ring that of *David* in his eares, *exurgat deus & diſſipentur inimici eius*, let God ariſe, & let his enimies be ſcatered.

Theodo. lib. 4. H.ſto. Eccleſiaſt. Ca. 19.

God and his Sonne, *God and the Lambe* that dyed for our ſins, and roſe againe for our iuſtification, that went on high for our advancement, & ſent downe his ſpirit for our comfort, but ſhal returne againe in the cloudes of heauen with power and glory, to perfect out ioy, and conſummate our felicity. And ſo come to the laſt note of the *ſong* an

and that is *Agnus* the *Lambe.*

Many things agree in figure, which are abſurd in nature: and that may admitt a parabolicall ſence, which denies a literall acception. Whence is *Chriſt* likened to a rocke, to a ſtone, to an Arke, to a mountaine, to bread, to a Lion, to a rocke that beares vs, to a ſtone that builds vs, to an Arke for ſtrength, to a mountaine for greatneſſe, to bread becauſe he is ſweet and pleaſant, to a Lion becauſe he is victorious and triumphant. Why then is there mention of a *Lambe*, and not of a Lion in the text? mee thinks a Lion ſhould bee more able to protect vs then a *Lambe*: yet it is not *ſalus a leone*, but *ſalus*

ab Agno, Saluation commeth of our God and of the Lambe. For indeed he is ſuch a Lambe as frighteth the Wolfe, ſcares the Dragon, heales the ſting of the Serpent, and makes the Lion to quake & tremble, *Agnus Dei*, and *Agnus Deus* the Lambe of God & God the Lambe, that was ſlaine from the beginning of the world, and taketh away the ſinnes of the world, by his free oblation of his body on the tree.

But the ground of this ſimilitude, is to ſet forth the triumph of the Croſſe: and to ſhew that God hath choſen the weake things of *this world*, to confound *the mightie*. For it is his infirmitie, that makes vs ſtrong. Neither

ther are wee ſaved by the glorious maieſtie of his ſoveraigne Deitie, but rather indeed, by the perfect obedience, of his deſpiſed humanitie. His power did create vs: his weakenes hath redeemed vs. We are framed by his omnipotencie; we are freed by his impotencie. Hee was humbled, that we might be exalted: he was blaſphemed, that we might be honoured: he was ſcourged, that wee might bee healed. He was crucified, that we might bee glorified. And therfore I muſt needs commend that of *S. Auſtin* to your remembrance, *caro domini eſca diaboli, crux domini muſcipula diaboli*, the fleſh of Chriſt was the baite of

Aug. ſer. de diverſis.

Satan: but the Croſſe of our Saviour, was the trappe of the Divell, wherein he was caught and vanquiſht. For the *Lambe* hath put on the Lion not in ferity, but vertue: and he that was led as a ſheepe vnto the ſlaughter, doth now ſtand as ſheepheard, that he may lead vs to the freſh ſprings of living waters. If death haue killed life in the Son of God, but once: life ſhall deſtroy death, in the children of men, for ever. *Vbi moritur niſi in dulcedine amaritudo?* (ſaith learned *Auſtin*) it is ſweetnes muſt allay tartneſſe, and it is heate muſt take away cold, it is ioy muſt overcome heavines, & it is life muſt aboliſh death. Who is life but Chriſt? What is Chriſt

Christ but a *Lambe*, the true *paſchall* Lambe, without ſpot, without ſinne. A Lambe for his patience, he endured the croſſe, *and deſpiſed the ſhame*. A Lambe for his meekenes, when he was reviled, he reviled not againe. A Lambe for his innocence, *holy* & *vndefiled*, ſet a part from ſinners. A Lambe for his *ſacrifice*, we are not redeemed with things corruptible, but with the precious bloud of Christ, as of a Lambe without ſpot. His bloud doth cleanſe vs: his fleece doth cloath vs: and the true golden fleece, is the robe of his iuſtice, not found by thoſe *Argonauts* of *Greece* but given to vs from that heavenly *Paradiſe*. So that we are iuſtlie

Aug. de. diver.

Heb. 12. 2.

1. Pet. c. 2. v. 32.

ſaid

ſaid to put him on by the Apoſtle as many as are *baptized in*
Gala.3.27 *Chriſt haue put on the* Lord *Ieſus.*

Yee know the voice of *Iſaac* to his father *Abraham*, ſee father
Gen.22.7. *heere is wood and fire*, but where is the ſacrifice? In like manner if any ſhall crie here is the Word and the Sacraments, the Law and the Prophets, the oracles of God, the praiers of his ſervants, that goe vp before the Lord as the ſmoak of incenſe, but where is the reconciliation, and where is the ſacrifice: my anſwere ſhal be with the Patriarch, *deus providebit*, the Lord ſhall provide a burnt offering for himſelfe: or rather indeede with the Evan-
Io.1.36. geliſt, ἰδὲ ὁ ἀρνὸς, *Behold the ſonne of God,*

God, Behold the Lambe of God. It is hee that muſt expiat, it is hee that muſt ſatisfie, without his blood there is noe remiſſion, without his bloode there is no redemption. Hee alone can pay our debt: that hath none to pay of his owne, hee alone can heale our wounds: that hath none to heale of his owne; though God the Father be able to create a thouſand worlds of himſelfe, yet is hee not able to redeeme one ſoule, without the *Lambe*, inſomuch that *Auſtin* makes a doubt whether any may obtaine ſalvation in Chriſt, that beleeues any ſalvation is to be had without Chriſt. And *Thomas* reſolues in the 3 part and 48 queſtion,

Aug. de ver. Apoſt.

Aqui. ſum.

ſtion, with a *non eſt poſſibile*, it is impoſſible any ſhould be ſaued, but only by the paſſion of *Chriſt Ieſus*: if we reſpect the determinate councell of Gods everlaſting preſcience. Sure I am *Si quis vult rempubl: ſaluam me ſequatur*, if any wiſh the ſafety of Rome, let him follow me, was never ſo agreeable with *Scipio* that Romane generall: as *ſi quis vult animam ſaluam, me ſequatur*. Is with *Chriſt* our ſpirituall redeemer, if any deſire the ſafety of his owne ſoule, let him come after me, and be one of my diſciples. Revel. 4.4

O that men would obſerue the practiſe and imitate the devotion of thoſe Apocalypticall Virgins, who are ſaid to follow the

the *Lambe* whereſoever he goeth, in his meekenes, in his clemencie, in his righteouſnes, in his puritie. Let his word guide vs, his truth enlighten vs, his power comfort vs, his loue inflame vs, his wiſedome teach vs, his grace ſuffice vs, and be as the *Lambe* moſt holy and vnblameable. Among thoſe gracious habits, that qualifie men for everlaſting poſſeſſions, the firſt is, *manſuetudo cordis*, meekenes of heart, and facilitie of diſpoſition, the ſecond is, *veritas oris* truth of words, and ſimplicitie of meaning, the laſt is, *iuſtitia operis*, integritie in our actions, and righteouſnes in our dealing. If ſalvation bee of the *Lambe*, it muſt needs

needs be for the *Lambe*: I meane ſuch as are patient, gentle, harmleſſe, profitable, and moſt vſefull to their brethren. Not to the Wolfe, that devours the flocke, nor to the Bore that deſtroyes the Vine, nor to the Foxe that conſumes the Grapes, nor to the Sow that wallowes in the Mire, nor to the Dogge that returnes to his Vomit, nor to the Serpent that infects the Streame, & poiſons the fountaine of living waters: but to all ſuch as are made conformable to the obedience of his death, and the ſimilitude of his paſſion. It is an ancient obſervation made by that learned *Stagirite* τὰ ἀχολα πολυχρόνια ſuch creatures haue longeſt continuance,

Ariſt. de hiſt. anim. lib. 8.

ance, that haue no gall in the compoſition of their bodies: but we may truely ſay, thoſe mē are moſt capeable of immortalitie, that haue no gall of bitternes, in the renewing of their affections, and therefore it is a good caution which I read in *S. Auſtin* (*cavete fratres ne ſi ab* Agno *recidatis à* Leone *devoremini*, take heed my brethren leaſt when ye depart from conformitie with the *Lambe* yee be torne in pieces by the crueltie of the Lyon, it is the *Lambe* keepes you, and doe you keepe the *Lambe*, the image of the *Lambe*, the character of the *Lambe* in the gracious temper of your ſoules, and of your ſpirits, that as the Saphir ſtone Aug. in Ioan.

by

by a ſecret qualitie is ſaid to allay the humours and tumors of vlcerous bodies : ſo it may repreſſe the rebellious inſolence, and vntractable fierceneſſe, of ſuch hearts as are ſwollen with pride and vanity. When *Telemachus* fell into the ſea, and was like to haue bin drowned, there ſwam a *Dolphin* towards him, & brought him forth on his backe, ſo that euer ſince both Father & hee, gaue the *Dolphin* for their Armes, and cauſed the print of that fiſh to bee engraued vpon their ſeale, and vpon their ſhield. as the *Dolphin* ſerued *Telemachus*, ſo doth the *Lambe* ſerue vs, hee preſerues our liues, and takes vs out of the deepe waters, that had almoſt

Pluter. Moral.

almoſt gone ouer our ſoules: I beſeech you put him as a ſeale vpon your hearts, and as a ſignet vpon your armes. Hee was ſlaine for vs, that wee might raigne with him, eate his fleſh, drinke his blood, put on the bowels of his mercy, and be inveſted with the garment of his ſauing righteouſneſſe, there is no going to the mariage of the *Lambe*, without the garment of the *Lambe*, and before wee can ſing with the Church *triumphant*, *Saluation cometh of our God that ſiteth vpon the throne, and of the Lambe.*

Wee muſt learne to cry With the Church *Militant*, *Sonne of God, Lambe of God, that taketh a-*

away the ſinnes of the world, haue mercy vpon vs, thou that takeſt away the ſinnes of the world, receiue our prayers. Indeed it is true which that great diſcloſer of natures ſecrets hath obſerued, ἀποθνήσκει ἔντομα, gnats and flyes dye quickly, if you anoynt them with oile and put them in the Sunne: but men and Chriſtians are quickned dayly, when they are anoynted with the blood of Chriſt, and ſit in the light of his glorious preſence.

Ariſtoti. de partibus animalium. l. 4.

Theſe are meditations, and theſe are devotions, that I would lay vnto your hearts, from the ſweete conjunction of *God* and the *Lambe*, the mercy of the one, the maieſty of the other, the power

power of both, vnto liberty and ſaluation. And therefore giue me leaue to beſpeake you in the words of S. *Bernard*, *talibus odoramentis refouete viſcera*, refreſh your hearts, and repleniſh your bowels, with the abundant ſweetneſſe of theſe ſpirituall comforts. Let not the benefits of God ſlippe out of your minde, nor his praiſes out of your mouth; but take the cup of ſaluation, and call vpon the God of ſaluation, with true faith and hartie repentance. If your ſinnes hang on one ſide, behold Chriſt on the other ſide, the *lambe* that was ſlaine, the *lambe* that was ſacrificed. Let the eyes of your contemplation, bee directed to Bernard

the ſcene of his paſſion, the head that was crowned with thorns, the face that was beſmeared with ſpittle, the hands and the feete, the hart and the ſide, that ran with blood, and were the iſſues of death, but are the iſſues of life, eternall life to vs, in the preſence of God, and his elect Angles. Your ſinns may affright your conſciences, and tempt you to deſpaire: but the *Lambe* hath opened the booke of life, and ſhall turne *carnem mortis in ſtolam gloriæ* (as divinely S. *Ambroſe*) the baſe coate of our mortall fleſh, into the honourable robe of immortall glory. The leaſt drop of his blood ſhed vpon the lintells of our harts, and

Ambros. 1 Pſal.

ſprink-

ſprinkled on the ſide poſts of our inner tabernacle, will keepe away the deſtroying Angel, and make vs tread vpon the *Lion*, and the Dragon. *Beware* then of hardneſſe, impenitency, vncharitableneſſe, infidelity, and that which is worſt of all vnthankefull ſtupidity. *Ventus vrens ingratus animus*, an vngratefull minde, is like a burning winde, that drinks vp the riuer, and exhauſts the fountaine of divine goodneſſe. Faine would I lye downe at the head of this ſpringe, as *Chriſt* did by the poole of *Samaria*, and drawe, and powre out, and drinke, and bee ſatisfied: But that I may not tire the patience of thoſe Io.4.

gentle *Lambs* that haue bin fed, and doe now looke for an,

Ite domum ſaturi, ---. after due repaſt. My laſt words ſhall bee taken from S. *Bernard*, *Bone Ieſu, eſto nobis Ieſus*, ſweete *Ieſus*, bee a *Jeſus* vnto vs, our God, our King, our light, our Saluation, fence vs with thy blood, ſheeld vs with thy might helpe vs with thy grace, crowne vs with thy ſelfe, that wee may liue by thee, walke in thee, come to thee, reſt with thee, ſaying and ſinging about thy *Throne*, and vpon *our Thrones*, *Saluation cometh of our God, that ſitts vpon the Throne, and of the Lambe. Saluation and Power, and Glory, and Honour*, bee to him

him that *sitts vpon the Throne,*
and to the Lambe for ever.
Amen.

FINIS.

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